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No episode of this epoch is more picturesque, and none has been subjected to more careful recent study, than that of the Martin Marprelate controversy. In a sense, its latest investigator, M. Bonnard, has little that is new to offer. He has not been able to add materially to the sources already at disposal, or to do more than confirm the attribution of the authorship of these lively Puritan tracts to Job Throckmorton—a conclusion generally accepted at present, in spite of the recent dissent of that excellent English scholar, Mr. J. D. Wilson.

If M. Bonnard has been able to make no startling discoveries, however, his work has been none the less worth doing. He has gone over the whole field in most painstaking fashion. No study of the Marprelate dispute gives the reader so careful an analysis of its publications or of those of Martin's opponents, or so successfully puts them into relation to their time. None gives so clear an impression of the significance of the whole dispute and of its importance, both for the later development of Puritanism and in arousing in the defenders of the Church of England an assertion of the *jure divino* nature of Episcopacy over against the *jure divino* claims of Puritan Presbyterianism. M. Bonnard's careful treatise is therefore a welcome contribution to the growing literature of an important period. It may be hoped that leisure may be his to write that larger history of the origins and growth of Puritanism which has been his ideal, but which he fears may never be realized. If one may judge by the excellence of the present monograph, that more ambitious undertaking would be very much worth the doing.

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LES PROTESTANTS ANGLAIS, RÉFUGIÉS À GENÈVE AU TEMPS DE CALVIN, 1555-1560. CHARLES MARTIN, Docteur en théologie, Ancien pasteur à Genève. Genève. A. Julien, Éditeur. 1915. Pp. xiv, 354. 7 fr. 50c.

A single paragraph in Macaulay, a few sentences in Green, and scanty references in Froude, comprise the attention our leading historians have given to one of the most important episodes, from a political and religious point of view, in the Reformation period.

On the death of Edward VI and the accession of his half-sister, Mary, about eight hundred English Protestants fled from England to escape the persecution which was imminent under a Roman Catholic queen. Every one knows of the little band of Protestant leaders who remained in England to perish at the stake — Latimer

and Ridley and Cranmer and the rest. But some brave men, like John Knox himself, did not think it their duty to remain. They reasoned like Athanasius in similar circumstances. It is plain that Cranmer himself would have fled and that the authorities were willing to make it easy for him to do so, but that he felt that his great post compelled him to stay and take what might come. The captain must be the last to leave the ship.

These refugees scattered on the Continent — principally to Embden, Frankfort, Zürich, Basel, and Geneva. In this interesting monograph Dr. Martin has given us a careful account of those who found a home at Geneva. He has investigated their careers before they came to Geneva, their occupations there, especially their literary labors, and has devoted much attention to their work in translating the Bible into English — the Geneva Bible, a version so dear to Puritan New England. And the whole is supplemented by a satisfactory bibliography. We could wish that Dr. Martin had enlarged the scope of his work to render a similar service to the refugees at Frankfort. The controversies at Frankfort were highly interesting. Here the question of an authoritative liturgy split the little congregation into warring parties, and at Frankfort the issue of the democratic constitution of the church was raised and settled as it could not be at Geneva under the dominating influence of Calvin.

It would have been well if Dr. Martin had contemplated more definitely the writing of *l'histoire* rather than giving us *memoirs pour servir*. The main significance of the Marian Exiles is vastly more important than the details of their tasks, or even their work itself at Geneva or anywhere else. When they returned to England, after having sat for five years at the feet of Calvin and of the great Protestant doctors of Basel, Zürich, and Frankfort, they were thoroughly imbued with Protestant ideas. When they reached England, all the great places at the universities and all the bishoprics, with one exception, were vacant. Education in England was at its lowest ebb, and Elizabeth was determined to have an educated leadership in the English Church. There was no single group of men in England so thoroughly well-educated as the Protestant Exiles who came trooping back from the Continent. From this group Elizabeth at once chose the heads of the colleges and filled up the bench of bishops. That is why English theology at once became so strongly Calvinistic, and remained so up to the days of Archbishop Laud; and that is why there was implanted in the Church of England those tendencies which were soon to manifest themselves in

the Presbyterianism of Cartwright and the Independency of Robert Browne.

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CONVERSATIONS WITH LUTHER, translated and edited by PRESERVED SMITH, Ph.D., and H. P. GALLINGER, Ph.D. The Pilgrim Press. 1915. Pp. xxviii, 260. \$1.00.

This little book of selections from Luther's *Table-Talk* has the merits and the defects of most books of selections. Such books represent the editor's idea of what is most significant in the work of the author, and this idea is never quite the same as that of any reader. Nor can selections ever be quite just to the author's intention. If these reflections are true of such attempts in general, they are doubly true in the case of a man like Luther, whose tongue and pen were uncontrollably active, seeming at times to have wills of their own, independent of their master's volition. Furthermore, any modern editor can in this case do no more than make a selection from several previous selections.

It is safe to say that no man ever lived whose scattered utterances could be more variously interpreted than those of Luther can be and have been. He can be praised or blamed as heartily as any one pleases, and both praise and blame can be justified out of his own mouth. And while this may be said of all his writing and speaking it is especially true of the so-called *Table-Talk*, at once the most popular and the least trustworthy of his published utterances. The method—or lack of method—by which this compilation was thrown together is briefly described in the editors' Introduction and in one short chapter. Nothing could well be more casual. First one and then another, sometimes several at a time, of Luther's younger table companions jotted down as they were spoken as many of his words as they could catch, and these random notes were then recast into something like literary form. They are of interest as showing the immense variety of subjects on which a great man's mind was working and his mental attitude at different moments toward the problems which his restless activity forced upon him. On the other hand, they are as dangerous a source as can well be imagined for any serious judgment of the Reformer's character or his permanent and constructive opinions.

It is one of the merits of the present volume that it reproduces fairly well this casual effect. Its chapters are topically arranged,